

OXFORD

'VARSITY LIFE

1030

OXFORD AND 'VARSLITY LIFE.

*Being the substance of a Lecture delivered before
the students of Aligurh College on Sunday the
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The first thing about the University of Oxford that must strike a native of India is, how very different it is from the institutions known as universities in his own country. A university in India is a body whose chief functions are to examine students and to confer degrees on those who are successful in such examination. It is little concerned with the teaching, still less with the discipline, of its students. The colleges affiliated to it are scattered over the length and breadth of a Presidency or a Province often larger in extent than the whole of the British Isles put together. The pupils of these colleges do not usually live in them nor does it matter where they do live—whether in good environments or bad, in desirable company or the opposite. Their intercourse with their teachers is practically confined to the classroom and their relations with them therefore not sufficiently cultivated. Religion forms no part of their education, the great diversity of race and creed prevailing in India forbids its being included in the curriculum of any college which is not professedly denominational.

These are some of the features in which Oxford is, whether for better or for worse, different from the universities of India. There also the university examines and confers degrees, but it goes further than that : it takes care that its students are taught whatever they study and to this end appoints competent men to teach them. These men in the capacity of Professor, Reader, Lecturer or Demonstrator, as the case may be, are called upon to give regular courses of instruction. Through its Proctors the university exercises over its *alumni* a very considerable discipline. It offers valuable prizes for which the cleverer ones among them may strive by open competition, it encourages the dull ones with an alternative Pass course of easy studies and, lastly, it punishes those who are refractory ; and just as its prizes are well worthy even of the most ambitious, so also are its punishments by no means to be despised, for the University can fine, banish and even imprison. In a word, it is in a proper sense an *alma mater*, a benign mother who exerts—after the manner of all benign and dutiful mothers—a wise discipline as well as a kindly care and guidance over her children.

It has been said that colleges in India, affiliated to a common university, are often dispersed over a wide expanse of territory. The Oxford colleges are, on the contrary, gathered together compactly within the compass of a single small town. Their pupils, instead of being allowed to live where they choose, are compelled to reside for a part of the

year within the four walls of their college or else in licenced lodgings properly controlled by the authorities.

Religion, which forms no part of our university curriculum, is an essential part of theirs. The established state religion of England, as professed by her Church, is both taught and assiduously practised in the Oxford Colleges. The men - as the students are called—are compelled, on pain of fine and detention, to attend the college chapel (for each college possesses one) a minimum number of times during the term. The University has a chair for theology no less than for the profane branches of knowledge. A small examination in the Christian Scriptures is compulsory for every student. But those who are outside the pale of the prevailing religion in England are excused from attending chapel and may also offer some other subject instead of Scripture in the examination just noted.

Such are some of the more obvious distinctions between Oxford and universities such as those to which we in India are accustomed. They are not drawn in an invidious sense but merely as being necessary to bear in mind in order the better to understand student life at Oxford. Nor is it within the scope of this paper to account for these differences. Let it suffice to say that one must expect them to exist between two institutions which, though analogous in their aim and purpose, are yet fundamentally different in their origin and constitution. For while the one kind of university

is the product of an Act of some Legislative Council and a creation of but yesterday, the other is the slow and spontaneous growth of many centuries—a venerable institution with a long history inseparably bound up with the political, religious and literary annals of the country itself.

The essential characteristics of Oxford as a university which mark it out from most other universities, as well European as Indian, and which place it, together with Cambridge, in a class apart, are : firstly, its strictly residential, corporate and self-administrating character ; secondly, the fact of its being endowed entirely by private benefactors for the encouragement of various studies, which renders it independent of state aid ; thirdly, its association with a small but historic city with its characteristically academic appearance so familiar to all those who know and love it, and that undefinable air of tranquil and reposeful beauty—lent to it by its ancient and beautiful college buildings and the more modern museums and libraries—which is nowhere else to be met with in Great Britain except perhaps at Cambridge. The last, but not for that the least characteristic peculiarity of Oxford is the life led by its students which it is here attempted to describe.

But before that is attempted it is felt that it would not be out of place here to make a digression from the main theme and say a word or two, by way of introduction, concerning the primary origin.

and character of the University itself and then to pass on to note some of the physical aspects of the beautiful scene amid which the undergraduate days of Oxford men are passed. This it is to be hoped will assist the uninitiated to understand some of the peculiarities of Oxford just noted and lead to a firmer grasp of the subject.

Now the Universities of Oxford and Cambridge are known to have sprung up during the 12th century A. D. Their rise was, no doubt, part of a similar movement which was then going on all over the continent of Europe—a movement known to history by the convenient name of the “Rise of the Universities.” The 12th century marks an epoch when universities came into general vogue although the institution was by no means then invented for the first time. It had been known before, for the university of Salerno (in Italy) had been in existence ever since the 9th century and had taught, with marked success, the science of medicine gleaned from the Saracens. But at the period spoken of such institutions multiplied themselves, appearing first in Italy, then in France, then in England and finally all over Europe. Among the more famous of these early universities it would perhaps be well to mention that of Bologna which revived the study of the Civil Law for the benefit of such as were likely to find it useful in their ordinary avocations, and that of Paris—used as a model for Oxford and Cambridge—which, in a somewhat more academical and less

utilitarian spirit, devoted itself to rhetoric, theology and logic. Their rise was one of the signs of the times. It was one of the many indications of a reaction which was now setting in against the state of intellectual stagnation into which Europe had been plunged for a long time. Indeed the phenomenon has not without justice been said to have been a precursor of the great Revival of Learning which took place in the 15th century in the sense that it paved the way for that event. When Greek learning was at length brought like an exotic plant into Italy it found there a congenial soil which the universities had no doubt helped to prepare.

It has been said that the rise of the universities was probably a sign of a reaction against the state of things then prevailing. For as we all know, during the ten centuries or so which intervene between the fall of the Western Roman Empire about the year 476 A. D. and the movement known as the Revival of Learning which began about the middle of the 15th century, Europe seems to have passed through a period, so to speak, of intellectual torpor—a period during which the science, philosophy and poetry of the ancient Greeks had been lost, only to be replaced by a narrow, dogmatic theology and a wordy but barren logic. This period is not inappropriately called the Dark or Middle Ages, for, with some notable exceptions like Abelard, Gerbert and Roger Bacon and some others not less worthy, its gloom is

relieved by but few names of distinction in any department of intellectual activity. It cannot show a Euclid or an Archimede or an Aristotle or Plato nor yet a Newton, Kepler, Kant or Pascal. The fact that the tradition of Greek science and philosophy was maintained at all during this period is due entirely to the Saracens, to whom therefore humanity must owe a deep debt of gratitude. But for them the gulf between the ancient civilisation and the modern would have been harder to bridge over than it has proved to be.

The Middle Ages however were not without their merits, for example, the men of mediæval times were consummate architects who made their work not only very beautiful but also very enduring. Many of the noblest monuments of architecture ever upreared by human hands are relics of this period and bear witness to the patient laboriousness and the fine artistic taste of the mediæval builders. They are the best heritage that has descended to us from those times, but they were accompanied by no solid heritage of learning; no new discoveries of science have been bequeathed to posterity by that age; learning had at that time fallen into decay and men's minds were shackled by a too narrow and bigoted orthodoxy. One had lost touch with Greek civilisation with its broader culture and more generous outlook. The Greek language itself was unknown in the West. Latin indeed was studied as the language of the Church, but if the pagan authors

were read at all they were not understood in the right spirit. Their meaning was obscured behind dim clouds of mystic interpretation. Ignorance and superstition circumscribed the mediæval mind. Vague fears of retribution in an after life kept men away from the pursuit of humanistic studies which were supposed to be sinful. The tyranny of the Church over the mind and the conscience was as complete as it was inexorable. On the other hand the fatalistic acceptance of the idea of a perpetual and inviolable Empire must have limited political activity. The intelligence had thus no stimulus for expansion. Men's lives had fallen into a narrow groove—lives of routine rather than initiative. Religion was observed rather in the letter than in the spirit; it was a religion of elaborate ritual and exaggerated asceticism and self mortification rather than one of beneficent deeds. A glib logic with its mock show of learning and a mazy theology had taken the place of the true culture, the 'sweetness and light', of the ancients.

So much for the decay of learning in the Middle Ages. By the beginning of the 12th century men were getting tired of this state of affairs. The rise of the universities, was an indication of this spirit. They were great centres to which flocked hundreds of students from all the countries of Europe to learn. In those days the masses of the people were illiterate. The nobility and gentry were trained rather in the arts proper to the warrior or the huntsman than in mere book-

learning. Education in a literary sense was practically the monopoly of the priests and monks. The best schools—probably the only schools—had hitherto been the monastic schools of the latter where the pupils had been taught theology, logic and grammar and some other science, for the most part dialectic, and trained to become priests. The mediæval idea of education was that the more distasteful it was to the pupil the more good it was likely to do him. The pupils of the monastic schools were therefore subjected to most brutal floggings for even the most trivial defaults of the memory. Long passages, say from the old Church Fathers or from Commentaries on the Bible, had to be memorised, driven home with the aid of the rod. The system was one of brutal bullying by the master and abject submission by the pupil—in short a veritable reign of terror. When the new school, that of the university, came into being, it was considered to be a great improvement on the old. It gave facilities to a larger number of pupils, embraced a wider range of study and probably modified the rule of the rod. So much so that in many instances the old monastic school was turned into the new university. This was the case, for example, with the monastic school of Notre Dame which was expanded into the University of Paris and the schools at Oseney and St. Fridswyde which became the nucleus for the University of Oxford.

What was the character of the mediæval university? It was, as has been said a congrega-

tion of students gathered together from many parts at a given centre for the purpose of learning. Such a body of students banded and governed itself on the lines of a trade guild or corporation. In fact the word 'university', it is interesting to note, signifies a guild or corporation, the full title being, "*universitas magistrorum et scholarium*" i. e. a corporation or guild of teachers and pupils.

This was the constitution of the trade guild on which the early university modelled itself :—

It was an association of the followers of a given trade or profession, banded together for the purpose of perserving the secrets and protecting the interests of that trade and confining the practice of it to the members of the guild in order to secure a monopoly. They had charters granted then by the civil (the universities also from the ecclesiastical) authorities incorporating them as a guild which made it illegal for any but themselves to practice their trade. If any one outside the clique wished to practice it he had to apprentice himself, for a period varying from three to five years, to a member of the guild and learn the business. At the end of that time he became the partner or associate of his master and, in another two years, an independent member of the guild, that is, a master-craftsman (to use the technical term then employed) with full licence to practice his trade and take a certain number of apprentices. An invention of the Middle ages, this kind of guild long remained a potent influence both for

good and evil in European commerce, dying out only so lately as the 18th century. It was a substitute for the Trust and Trade Union of modern times. Whatever its economic shortcomings, it seems to have guaranteed proficiency on the part of those practising any trade or calling.

The reason why the early universities modelled themselves on this kind of trade guild was mainly that they found that by becoming corporations they could the better safeguard the rights and the interests of the large number of foreigners of which they consisted, for the ordinary laws of the land neither clearly defined the one nor adequately protected the other in those days. The foreigner had no standing before the law so that the incorporation of the universities was to a great extent a measure of self preservation. Another reason for it was, no doubt, the protection of the profession of teaching. The university, as a guild, acquired the power to grant licences to teach—licences without which teaching was illegal. These licences were none other than what are now to us the very familiar degrees of Master of Arts, Doctor of Laws, Medicine, Letters etc. The recipient of these degrees was empowered to teach the various sciences and arts in which he took a degree. But these degrees or licences to teach were only given to a pupil who had completed his term of apprenticeship and was now qualified to teach. In the beginning the pupil had to serve an apprenticeship of three or four years under a master; then he

became his master's associate by acquiring the degree of Bachelor of Arts. Finally, in another three years, he was made Master or Doctor. He was now teacher and not pupil and moreover acquired the right to have a voice in the management of the guild's affairs. Such is the curious and interesting origin of university degrees.

Oxford in the beginning was very typical of these early universities, the points of difference which mark it out from its prototypes of the continent having only crept in during its subsequent history. It was an expansion of certain Monastic schools of the type before mentioned which had been established in the dissolved nunneries of Oseney Abbey and St. Frideswyde in the town of Oxford. It is impossible to fix any definite date at which the schools became the University. Probably the transition was too gradual to be perceptible. The first definite testimony we possess of the existence of a guild of teachers and scholars at Oxford is contained in the remark of a certain author called Giraldus Cambrensis or Giraldus of Wales who flourished during the reign of the Angevin Kings of England and was a very witty and versatile writer. This man having, in the year 1184, written a book on the topography of Ireland, was anxious to read it aloud before an audience sufficiently intelligent to appreciate it. Such an audience he found at Oxford. His remarks about the place are quaint but illuminating since they point to the fact that, by 1184 certainly, one of those great corporations of the period called "uni-

versities of teachers and scholars" was in full working order at Oxford. It is true that teachers from Bologna and Paris had lectured at Oxford on Roman Law and on the Bible respectively nearly fifty years before that date. But there is nothing in this statement to point to the existence of a university: Oxford was then probably still a Monastic school. On the other hand the testimony of Giraldus is very clear. His remarks—being not without a certain vein of humor—are worth quoting. Speaking of himself in the third person he says:—

"In course of time when the work was finished and revised, not wishing to hide his candle under a bushel, but wishing to place it in a candlestick so that it might give light, he resolved to read it before a vast audience at Oxford *where the clergy of England chiefly flourished and excelled in clerical lore.* And as there were three distinctions or divisions in the work, and each division occupied a day, the readings lasted three successive days. On the first day he received and entertained at his lodgings all the poor people of the whole town; on the second all the *doctors of the different faculties and such of their pupils as were of fame and note;* on the third the rest of the scholars with the milites of the town and many burghers. It was a costly and noble act, for the authentic and ancient times of the poets were thus in some measure renewed; and neither present nor past time can furnish any record of such a solemnity having ever taking place in England."

A bull from the Pope gave the University the necessary legal authority to exist and and carry on its work. Charters from Henry III later on deal with the board, residence and discipline of the scholars. Like the other universities of the time Oxford consisted of a large number—probably several thousands—of scholars many of whom were foreigners. These scholars sometimes migrated from university to university so that in this way Oxford had come to receive especially strong contingents from the university of Paris—a valuable accession to its strength. Many of the scholars were wretchedly poor, so much so that not a few had to live by begging. To do this, however, they had to obtain the consent of the Chancellor, as the head of the guild was called. It was the custom for the members of the early universities to divide themselves into groups on lines of nationality so that those having a common nationality belonged to the same group. These groups were called “nations”. Each “nation” elected a deputy to represent its interests at the common council of the guild. These representatives were called Proctors or Procurators. For example Paris was divided into four “nations” such as the French, the English, the Italian etc. In this way Oxford was divided into two “nations”—a “northern” and a “southern”. Those who came from the north of the river Trent belonged to the former, those who came from the south of that river and from Wales belonged to the latter. The interests of these groups were represented by a

Proctor elected by each of them. The scholars of Oxford lived with the masters to whom they were apprenticed in houses called Inns or Hostels. As yet there were no colleges. There were four *faculties* or branches of learning namely, the faculties of Arts, Law, Medicine and Theology. The Arts course consisted first of the "threefold way" viz grammar, rhetoric and logic and then the "fourfold way" i. e. music, arithmetic, geometry and astronomy. These comprised what were called the "seven liberal arts". The apprentice went through this course in four years when he became the associate of his master by gaining the degree of Bachelor of Arts. Then in another three years, on his showing proofs of diligence, the chancellor made him Master of Arts which gave him the privilege of teaching others and of voting on questions concerning the management of the University. After this, if he chose, he could go through special courses in Law, Medicine or Theology—the other faculties—and take degrees, i. e., teaching licenses, in them.

Early in the 13th century came an important step in the history of the University. There were established what were called "*University chests*." These consisted of money left by charitable persons to help to support poor but deserving students while they studied. The money was lent to poor students by the trustees or executors of the donor as a loan without interest. Thus the poor student could keep body and soul together during his

academical career without having recourse to begging. When he was able to earn money by his learning the loan could be repaid. The chests are important because they introduced the principle of *endowment* which is the foundation on which the whole fabric of the University of Oxford stands at this day.

The next important step was the foundation of colleges. The need for these was apparent; for even with the university chests and the Inns and Hostels the life of the students was an unenviable one. It was a very hard life and sadly lacking in discipline. To make matters worse the plague, which sometimes visited Oxford, played terrible havoc among them so that the undergraduate population experienced many vicissitudes, coming down from several thousands to only a few hundred and then slowly mounting up again in proportion as the pestilence subsided. To add to this there were occasional fierce and even bloody frays between the students and the townspeople or "townees" as the modern slang disparagingly calls them. The University as a distinct and self governing body was regarded as a kind of rival to the town which had its own municipal government. Moreover certain immunities and privileges enjoyed by the former gave rise to endless jealousies. Hence the occasional conflicts in which their rivalry culminated. As a remedy for some of these evils colleges were first instituted where adequate provision could be made for the comfort of the scholars

and a proper supervision and discipline exercised. It was perhaps hoped too that while the strong college gates shut in the scholars they might at the same time help to shut out the plague.

The importance of the establishment of colleges lies in the fact that they lend to Oxford one of the features most peculiar to itself and one which distinguishes it from nearly all other universities. At this point Oxford leaves the beaten track followed by the universities of the continent to strike out a course of its own. Oxford and Cambridge more particularly than all others, are universities of colleges.

The idea of a college in the sense in which it is understood at Oxford and Cambridge, the idea, that is to say, of an organized and endowed society within the University, housed in an appropriate building where study would not be divorced from discipline nor learning from comfort and decency, originated from a certain Walter de Merton, Chancellor of England and Bishop of Rochester, who flourished under the reign of Henry III and of his son Edward I. He was the first to found a college of the kind which has ever since served as a pattern for every subsequent college at either of the two Universities. It is true that there are two foundations earlier than that of Walter de Merton one of which, indeed, has had pretensions, though on slender grounds, to antiquity not less remote than the days of King Alfred the Great himself; but neither of these earlier foundations was a

college in the modern sense of the word until the example had been set by Walter de Merton. His college, *Merton*, is therefore the earliest college and by the fact of founding it he has justly been said to have revolutionised university life in England, for in this way he originated the famous collegiate system.

In the year 1264 Walter deMerton devoted one of his estates to the maintenance of twenty scholars at Oxford in a house and at the same time, by issuing a series of statutes, regulated the training, discipline and study of the members of the little society. They were to live "simply and frugally, without murmuring, satisfied with bread and beer, and with one course of flesh or fish a day." In 1274 he enlarged the society and appointed a warden to preside over it. He had founded another such society at a place called Malden but now he welded the two together, transferring his other establishment to Oxford. Out of every ten scholars he appointed one to look after the other nine, much in the same way as 'monitors' are appointed in some public schools in England. This monitor was called *Decanus* which signifies "tenth man" — a word from which the word *Dean* is said to have been derived. A Dean in a modern college at Oxford is an officer who looks after the discipline of the students.

The statutes granted by Merton in that year are the last of the series and actually remained in force

until an Act of Parliament in 1856 gave new statutes to all the colleges. They are said to be remarkable for their breadth of aim and minuteness of detail. For while on the one hand they are (in the words of a late warden) "a marvellous repertory of minute and elaborate provisions governing every detail of college life" on the other hand they introduce a momentous change for the better in university education by boldly establishing an example of "a great seminary," to quote again the same warden, "*of secular clergy* which should educate a succession of men capable of doing good service in Church and State." Which means to say nothing more or less than this: that whereas until now university education, such as it was, was confined to men belonging to one or other of the great monastic orders who were naturally up-holders of the papacy, it was now to be thrown open to a much wider circle, it was to be thrown open to the *secular clergy*, i. e., to men who, though priests, belonged to no particular order and were therefore free from the narrowness or prejudice of class. These men were to devote themselves to study pure and simple and not to the perpetual practice of the rituals of their religion as did some orders—of this duty they were relieved by chaplains specially appointed for the purpose—nor to the practice of philanthropy as did some other orders. Science, philosophy and the liberal arts were to take precedence of theology. The scholars were no longer to be tied down by ascetic obligations; they might even enlarge their minds by travel.

The example of Merton was so obviously good that it was soon followed by many other benefactors of the University who came forward and formed and endowed societies on his plan and quartered them in buildings roughly imitated from Merton College. In this way the college quadrangle was evolved and the hall, the chapel and the library—originally an idea of Walter de Merton's—came to be among the principal features common to all the Oxford Colleges. "By the example which he set" says the inscription on Merton's tomb with perfect justice, "he is the founder of all existing colleges." One of his imitators—I believe it was the founder of Exeter College—even went so far in the direction of reform as to dedicate the society which he founded entirely to the education of laymen. In this way, one after another, the "daughters of the *alma mater*" were born, until there sprang up that goodly family of colleges which one sees at Oxford to-day. The process lasted right up to the latter half of the 19th century when the last college, Keble, was founded in commemoration of a particularly distinguished son of Oxford. This is how it happens that the college buildings at Oxford bear the impress of all the ages between the 13th century and the 19th and are therefore a curious and instructive illustration of the various phases through which the art of architecture has passed in England; only unfortunately the parts of college buildings still extant which date further back than the 16th century are comparatively few in number.

Once the way had been shown by Walter de Merton, the entire membership of the University tended to divide itself up into small, organized and endowed societies like the one which he had founded, and there soon came a time when the fact of belonging to the University became inseparable from the fact of belonging to one of these societies or colleges. This continued to be the case until, in the latter half of the 19th century, it was again made possible for a student to belong to the University without being necessarily a member of a college.

It is not intended here to go into the history of individual colleges beyond the general statement made above. To do so would be outside the scope of this introduction which merely aims at helping those who are unfamiliar with Oxford to understand some of the institutions which are peculiarly Oxonian. It would therefore suffice just to mention two or three of the principal colleges which are likely to interest one before passing on to the consideration of the system as a whole.

Among the more interesting colleges at Oxford may be mentioned the two foundations which have been alluded to as being earlier than that of Merton but which were originally not colleges in the same sense as Merton but became so afterwards. These are, respectively, University College and Balliol College. The one was endowed by William Archdeacon of Durham, in 1249, and the other by John

Balliol, father of the famous Scottish King of whom you must have read in your histories. Balliol is a college intellectually pre-eminent among its sister colleges, partly, I suppose, because many of its members are of the clever Scottish nationality. University College has a curious tradition that it was founded by King Alfred the Great and the way it came by that tradition is sufficiently amusing to deserve a passing notice in this place. It would appear that at a critical juncture in its early history the college found itself on the losing side in a lawsuit wherein the lands with which it had been endowed were at stake. In order to save these lands from confiscation, the authorities of the college bethought themselves of a ruse which, however doubtful it may sound to modern ears, was apparently not incompatible with the mediæval standard of morality. They solemnly swore in court that the lands in question had been a royal gift, bestowed on the college by Alfred the Great a claim which, if made good, would render them, by law, immune from forfeiture. This claim was supported by a forged document which is, curiously, enough still preserved. It purports to be a deed of King Alfred's making over certain lands to University College. The reason why they pitched upon King Alfred rather than on any other King of antiquity was that there was an ancient tradition connecting the City of Oxford in some way with that King. There are still some coins preserved at Oxford which are supposed to have been struck there at the instance of Alfred the Great. I believe the

document contains many absurd and puerile anachronisms and contradictions which would hardly have deceived a modern schoolboy ; for instance it makes out the historian Bede to have been a contemporary of Alfred ! But it seems to have answered its purpose by convincing the mediæval lawyers.

That document is the sole foundation on which the claim of University College to having been founded by Alfred the Great is based. Of course no one seriously maintains it to-day. But, nevertheless, it is a time honoured custom among the members of University College to pretend, out of loyalty to their college, to believe in the legend since it invests the college with an air of hoary antiquity. They even went so far, some years ago, as to give a dinner in celebration of the thousandth anniversary of its supposed founder.

Another interesting college is Christchurch, which was founded by Cardinal Wolsey, and was originally called 'Cardinal College' after him. Wolsey, as you know, was the chief minister of Henry VIII and an immensely powerful personage in the state so long as he continued in favour. He was Lord Chancellor as well as Chancellor of the Exchequer, Papal Legate, Archbishop of York, Prime Minister and Minister for Foreign Affairs and of War. In short he was an entire modern cabinet in a sort of way rolled into one, and, in ecclesiastical matters even more powerful than a modern cabinet. He held all the powerful offices in the state in his own person. He was a clever and ambitious statesman

and an enthusiastic patron of learning—one of the most remarkable representatives of the Renaissance in England. He built two colleges, like everything else he did, on a very ambitious scale. The one was Cardinal College at Oxford and the other a College at Ipswich, his native town. When he fell into disgrace about 1530 owing to his being supposed to stand in the way of one of the matrimonial projects of Henry VIII, his two colleges were forfeited to the Crown along with his other property. Cardinal College was subsequently restored to the University under the new name of Christ Church. The institution at Ipswich still belongs to the Crown but is not used as a college. Christchurch is a remarkable college in many ways and will be noticed a little more in detail later on in this paper.

It may fairly be said that the colleges noticed here, namely, University, Balliol, Merton and Christ Church are very representative types of Oxford Colleges. There are nearly twenty others besides these which it is not necessary to mention. But speaking of the system as a whole which is so characteristic of Oxford, it may be said that in the first place its initiation introduced, as we have seen, the factor of regularity and discipline into university life. The appearance of the college changed the University from being a school for the Monkish orders into a training ground for men of the world whose outlook upon life was not bounded by the walls of the cloister. University education was

thrown open to a wider class by the striking reform of Walter de Merton, its scope was enlarged and even its object changed. It became, and is still, the object of a university training to produce, as far as possible, practical men, well fitted for the battle of life, broad-minded, liberally educated and free from the fetters of prejudice to think and act according to an independent judgement—"men capable of doing good service in Church and State," to repeat a quotation made elsewhere in this paper. In a word, the aim is to produce good citizens. When the study of Greek was introduced at Oxford by the labours of Linacre, Colet, Grocyx and Sir Thomas More, and at Cambridge by Erasmus, this liberal tendency of university education received a further and lasting impetus through contact with the noble Greek ideals of manhood.

The most important element of college life—one which is said to constitute more than half of the good there is in a university training, is the common life of the students in a college. The fact of living, working and playing together; and of being members of the same institution engenders a sense of corporate unity and an enthusiasm for the body to which one belongs. This *esprit de corps* is a wholesome influence since it teaches the individual to sacrifice his private gain or advantage for the good of the body as a whole. The college atmosphere is full of this spirit. Then again the daily and intimate contact with men varying greatly in ability and in character gives the stu-

dent a valuable experience of the world, while the interchange of opinions and sentiments tends to broaden his mind by bringing before him other points of view than his own on subjects on which he thinks seriously. Finally, a body of young men living together, generally set up for themselves a standard of morality which the public opinion of the body exacts from every individual composing it; this standard is high in proportion to the esteem and reverence in which the young men hold the corporate entity which they represent. The standard is vague and the canons by which the conduct of the individual is judged are not written down but merely fixed by the instinct of the body just whenever the occasion arises for compelling one of its members to maintain the conjoint honour. Such automatic regulation of conduct is far more efficacious than any amount of formal advice from a pedagogue could be. These and other advantages are offered by corporate life in a college where there is not too much restraint or interference exerted from outside. It affords a valuable practical training and helps to form character. This aspect of college life is well described in the following passage quoted from some one by Mr. Cecil Headlam in his excellent book on Oxford.

“The individual is called to other activities besides those of his own sole gain. Diversities of thought and training, of taste, ability, strength and character, brought into daily contact, bound fast together by ties of common interest, give birth to

sympathy, broaden thought and force enquiry, that haply in the issue may be formed that reasoned conviction and knowledge, that power of independent thought, to produce which is the aim of our University Education."

An Oxford college is a small, endowed society within the larger one of the University. The authorities of a college are appointed from among those who have risen by merit to be its fellows. They are usually known as the college Dons. They consist of a Head, elected, I believe, for life by the fellows of the college from among themselves and of several other officers. Curiously, the Head is designated by different names in the different colleges, for instance, he is known as Master in some and as Principal, Provost, President, Rector or Warden in others. Of the other officers the Dean is the dignitary who looks after the religious and disciplinary side of the college, the Bursar is the one who manages the college finances; while the Tutor, the most important, perhaps, of them all, attends to the general well-being of the students besides imparting instruction. He is less of a teacher than of a temporary guardian *in loco parentis* during term time. In addition to these important functionaries a college has usually a lecturer for each separate branch of knowledge, and, if it happens to boast a scientific laboratory, it may even sport a demonstrator or practical teacher of science. As to the management of its internal affairs a college is practically independent of the University. But it is not so in other respects. In

fact it could not exist without the University ; for the college is part and parcel of the University. It forms a sub-division of the body of the University so that all its members are necessarily also members of the larger body. All the authority it possesses is derived solely from the University. To have recourse to a somewhat far-fetched simile which has been employed to illustrate the relation of the college to the *alma mater*, a college at Oxford may be compared to a planet in the solar system in the respect that, although self-sufficing for many of its internal needs, it is yet dependent on a central source for its light and guidance.

Enough has now been said about the origin and primary constitution of the University and about the genesis of the college and the way in which it affected that constitution to enable us to understand some of those peculiarities of Oxford which were enumerated at the outset of this paper —peculiarities which are likely to strike the Indian student forcibly on his first view of the University. Here is, for instance, a University which retains to a large extent the character of being a vast corporate society of students and teachers, self-governing in its constitution and containing within it a number of smaller organised, endowed and self governing bodies in the shape of colleges. Or again, we have here a city full of ancient college buildings peopled by many hundreds of undergraduates ; or yet again a system of education in which the idea of residence is inseparably associated with the idea of instruction.

It would be beside our object to trace the history of the University any further from this point. We must stop at the foundation of the first college. Let those who are interested in the subject refer to their books and resume the thread for themselves and follow it through the intervening ages up to the present day. They will find it a highly interesting and profitable occupation. They will find it interesting, for example, to read how, during the Renaissance in England, the University became the pioneer of the New Learning; in what way Oxford was affected by the religious struggle which followed the Reformation and how the historic city came to be the scene of the martyrdom of Latimer at the stake; how under the Stuart Kings both city and University enthusiastically espoused the royal cause and Oxford became the stronghold whence Prince Rupert directed his daring raids against the Parliamentary forces during the Civil War; or how, finally, Oxford has given rise, in more recent times, to two remarkable religious movements the Wesleyan and the High Church, which have, each in its own way, profoundly influenced the social and religious life of the nation.

But we are not concerned with these things. Let us rather try to convey some general idea of the physical appearance of Oxford as it stands today before dealing with the life of the student there.

What does Oxford look like? It would be difficult to answer that question adequately within

a small space and without the aid of pictorial illustrations. But some general idea of it may be conveyed in a few words.

We propose first to take a distant view of Oxford from some coign of vantage on a neighbouring height; then we propose to approach and take a general view of the city at close quarters, and finally to select some conspicuous part of it for a somewhat detailed description. This plan, it is to be hoped, will suffice for the purpose in view.

Let us, then, imagine ourselves stationed, say, on Board's Hill, not far to the south-west of the city. One glance suffices to show that Oxford lies in a broad and fertile valley, enclosed on the east and west by ranges of low hills. This valley has all the attributes of a quiet rural scene in middle England; it is delightfully green and reposeful; it is full of country sights and sounds and smells; we see green fields, enclosed by hedges of a deeper green, all along the slope of the hill on which we stand. Down below, at the foot of the hill, we see large, flat expanses of meadow in which fat, red-coloured cattle may be seen to be browsing. Here and there little villages like Hinksey and Godstowe are scattered over the countryside, and here and there we can espy an isolated farm or the spire of a country church. The air has a bracing freshness, being loaded with the scent of hay and wild flowers (for we will suppose it is summer time,) and the sounds that assail our ears are the sleepy sounds of the country—the lowing of

kine and the songs of birds and insects. With the exception of a single railway which runs along the valley, no sight or sound of ugly, modern machinery mars the scene, no factories taint the atmosphere. Evidently we are not in the neighbourhood of a big manufacturing town. Down in the valley two streams may be plainly seen. Of these the broader one is the Thames and the narrower the Cherwell. At a certain point these two streams join. Immediately at their junction stands the city of Oxford. The streams enfold it in their arms, insulating it almost completely. The Thames with a sweeping and majestic bend closes off two sides of the city while the Cherwell cuts off a third side. Thus only one side of Oxford, the northern, is unenclosed by water so that the city is almost, on an island.

The impression that Oxford gives one on a distant view is the impression of a city of many and stately domes and spires whose graceful shapes peep out of dense masses of foliage. Conspicuous among these are the dome of the Radcliffe Library and that which surmounts the great gate of Christchurch College, while the beautiful towers of Magdalen and Merton and the graceful spire of St. Mary's are also not to be mistaken. Wood, water and architecture seem to be happily combined in the making up of this scene and one begins to admit that Oxford has not without justice been said to be one of the most beautiful cities in the Kingdom.

Let us now take a nearer view. We enter the city from the west. An ugly combination of Railway Station, breweries, gasworks and narrow, stone-paved streets, with tram lines in the middle of them, meets the eye; but we soon make our way to a central part of the city by following the tram lines. Here we pause at the crossing of four principal streets which is marked by a clock-tower. This spot is Carfax. Here the contrast with the slums we have left behind us is striking. The streets are clean and spacious and the buildings around us deserving of notice. Straight in front of us as we stand with our back to the clock-tower, lies the High Street; on our right is St Aldates and on our left Corn market and St. Giles. Let us make a short excursion into each of these thoroughfares by way of getting acquainted with our city. Let us begin with the High street for it is one of the principal features of Oxford. It is said to be one of the most beautiful streets in the Kingdom. It slopes gently downwards from Carfax, continuing at first in a straight line but finishing off with a graceful curve at the end. The curve is pronounced enough to prevent our seeing the bottom of the street while we are still at Carfax; but, as we proceed, the street, so to speak, unfolds itself slowly. Both sides are lined with graceful and stately buildings. On the right is the massive and imposing facade of University College, showing two great gates in intervals of huge and solid gray wall. Farther on, on the same side, is the large modern building of

the Examination Schools. It is graceful but not so massive or imposing as the college. On our left there is a great variety of buildings quite different from one another not less than three colleges and two churches. Of the latter, St. Mary's, about half way down the street is one of the most beautiful in Oxford, and of the Colleges, Magdalene, at the bottom of the street is noted for its beautiful tower, for its cloisters and for its grounds. The two colleges we meet on our left before coming to Magdalene are Brasenose and All Souls'. Just beyond Magdalene is the river Cherwell which is here spanned by a bridge. Our street stops at this bridge. We stand on the bridge, then face about and look up the High Street. The view from the bridge is one of the most beautiful a city can afford. On our right hand, below the bridge, the Cherwell winds round the tall trees of an avenue known as Addition's Walk and close by the side of the river rises one of the masterpieces of architecture, the square tower of Magdalene, chaste and beautiful, towering high above the bridge, above the trees and above everything else in the neighbourhood, its gray set off remarkably in the green of the surrounding foliage. In front of us in the graceful curve of the High Street, the beautiful St. Mary's Church, the massive University College and All Souls' which line it along the curve are plainly visible. On our left the view is not less charming. Here the Cherwell flows along a meadow in a graceful bend, its banks lined with the tall trees of Christ Church Meadow,

while at a short distance from the river one can catch a glimpse of the giant oaks and spacious avenues of Broad Walk.

We leave the road, turn to our left and follow the river along its right bank. It is a beautifully cool and shady walk for the bank is lined with trees all along its length. On our right is a meadow, also bordered with trees. Looking across the meadow we can see the backs of three colleges through the intervening trees. They are Christchurch, Merton and Corpts Christi. The first of these is easily distinguishable owing to its great dome, its gate and the steeple of its chapel—a chapel which has the honour of being used as the local cathedral; the second is made equally remarkable by its beautiful square tower; the third is not so imposing as the first two but yet has a symmetry of outline which lends it a peculiar grace. The river, the trees and these buildings together form a combination of wood, water and stone difficult to surpass in beauty.

We continue our walk along the bend of the Cherwell. The river, after describing almost a semi-circle, finally mingles its waters with the Thames. At their confluence a novel sight greets the eye.

The whole shore of the Thames, from here upto a bridge, called Folly Bridge, about a furlong up the river, is lined with a long row of bright-coloured barges. There are more than twenty of them.

They are all gaudily painted and gilded and have the look of somewhat over-grown, toy Noah's Arks. Each barge bears the coat-of-arms of some college, blazoned on a shield at its stern; it also flies the colours of a college at the end of a single mast. They are commodious craft, but clumsy and scarcely intended for navigation, for one finds them perpetually moored to the shore. They serve as the head quarters of the boat clubs of the various colleges and as points of embarkation and debarkation for the crews of their racing boats. Also in summer, when the intercollegiate boat races are on, these barges serve as stands for spectators, places where the friends of the undergraduates are treated to a sight of the races. But this will be enlarged upon in its proper place when we come to treat of undergraduate life.

We pass along the barges, admiring the pretty decorative effect of their paint and gilding, until we turn into a spacious avenue, lined on each side by enormous trees, which meets the river's bank at right angles. This avenue is known as the Broad Walk. It leads us up to Christchurch college which we enter by a large gate.

The frontage of Christchurch which faces Broad Walk is long and massive and lofty, relieved by the gate we have spoken of and by long rows of windows on either side of the gate. These windows are placed in three long rows one above the other. They are the windows of living-rooms of undergraduates which look on to the Broad Walk,

the Meadow and the River, or the 'Lower River' as the reach of the Thames is called.

We enter the college. The gate leads us into a narrow, cramped, stone-paved and dingy court whence we go on to the chapel. It is a very large chapel and has an unmistakable air of antiquity. It is called the Cathedral and is used as such by the Bishop of Oxford. It would be long and tedious to describe the Cathedral. Let it suffice to mention a very interesting fact about it which is this, that a small portion of it is the oldest piece of masonry in Oxford, having formed part of the ancient Abbey of St. Frideswyde in which, as will be remembered, was the monastic school that is believed to have been the germ of the University of Oxford. The Abbey dates back to the ninth century and St. Frideswyde, its founder, is said to have been the daughter of one of the petty Saxon Kings of England. From the Cathedral we pass on to a spacious quadrangle. There is a fountain in the centre of the quadrangle surrounded by grass plots. The four sides of the quadrangle are made up of buildings containing the living rooms of undergraduates. These buildings are three storeys high and square in shape. The rooms occupied by the undergraduates are placed one above the other. Each set of rooms has a staircase to itself. Each staircase is distinguished by a letter and also contains the names of the students that live in the set of rooms to which it leads, painted in large letters on the wall. It is

usual for at least one tutor or lecturer or other college don to live in each of these sets together with the undergraduates who occupy it. Each of the occupants of these sets of rooms, or 'staircases' as they are somewhat inaccurately called, has two rooms to himself.

One side of the quadrangle contains an enormous gate which gives exit to the street beyond. Inside the gate is the Porter's Lodge, that is to say rooms occupied by the janitor of these massive portals. He is the useful individual who guards the gate. Shuts it in your face if you are too late in coming back to your rooms. Keeps a register of the students in the college. Receives letters for you and makes himself generally useful or obnoxious to you according to the quality of your generosity towards him. The particular college gate we have before us is built in an archway underneath a tall tower which contains a clock and an enormous bell which has been christened Old Tom. The tower is surmounted by the famous dome of Christ Church. It is possible to climb up the tower and look at the great bell. But the way is over dangerously rotten-looking and then are creaking wooden stairs to climb and the belfry is dark and full of bats. The Clock-tower of Christ Church is a very lofty and imposing structure and can be both seen and heard all over Oxford.

Part of one side of the quadrangle is taken up by the College Hall, that is to say the great room in which all the undergraduates and Dons dine

together in the evening. A stone stairway leads up to the Hall which stands on a high basement. The ceiling of the room which contains this stairway is a masterpiece of decorative stone-work. It is made up of delicate and beautiful arches. The Hall itself is a vast rectangular room, its walls lined half way up to the ceiling with a wainscoting of fine old oak. Long rows of tables and benches occupy the hall. At one extremity is the Fellows' table which is provided with chairs with backs to them. All along the walls are hung portraits in oil colours of all the famous men whom the college has had the honour to count among its sons.

From the large quadrangle or "Tom Quad," as it is called, we pass on to another and smaller one. This has living rooms like the first one, but on three sides only, for the fourth is occupied by a huge square building which is the college library. We now go back to the Tom Quad, and leave the college by the Great Tom Gate and find ourselves in the public street--St. Aldate's.

We turn and look at the college we have just left. The frontage of Christ Church looking on to St. Aldate's is of vast proportions, the tower and dome above the gate lending it a special grandeur. The building as seen from outside is even more impressive than from the inside. Directly opposite is Pembroke College, but we will not examine it. Proceeding up St. Aldates with Christ Church on our right we have on our left an

old Church and the modern Post Office, on the right the Town Hall, a large and not unbecoming edifice. Proceeding a little beyond the Town Hall, we soon find ourselves at the crossing of four streets marked by a clock-tower. This spot we recognise at once to be Carfax, the place whence we started on our excursion. We have been travelling in a circle so as to come back to the starting point.

We now make an excursion in the opposite direction so as to see just a little more of Oxford. We will not enter any more colleges but take Christ Church as a good type of the Oxford college and content ourselves with having seen it.

Cornmarket street, which we now enter, is a busy street lined with shops on each side, often with licensed lodgings for students on the top of the shops. The street contains two very old churches one of which vies with the Abbey of St. Frideswyde in antiquity. This church has a curious old Saxon tower. This street also contains a paved passage which leads to the Union, the premises of the famous Debating Society of the University. The street opens into the wide and roomy St. Giles. The Broad Street meets Cornmarket Street at right angles just where the latter widens into St. Giles.

We will close walk through Oxford after taking a rapid glance at Broad Street and St. Giles. The latter is very spacious and roomy. On the right, as

we enter it from Cornmarket, it contains one of the fronts of Balliol College and, in line with it, the great-front of St. John's College with the square tower above its gate. On the left St. Giles contains one of the fronts of the Clareandon Buildings, a vast edifice used partly as a museum and partly as a lecture-building for Modern Languages. The right side and the left of St. Giles are separated by a wide distance. In the centre are two churches, and between the two churches, just opposite Balliol, a towering monument of stone, called the 'Martyrs' Memorial, built in commemoration of Latimer and Ridley who were burnt at the stake in bygone times not far from the spot.

Let us now look at Broad Street. As we enter it through St. Giles it has on the left the other front of Balliol College which is situated at the corner of this street having one front in the Broad and one in St. Giles. Further on, on the same side, is Trinity College with its gate of iron railing through which the beautiful grass plots and garden within may be seen. Some of the oldest portions of Trinity College are in this street. On the right we have Exeter College, and at the bottom of the street there is the Indian Institute—a handsome modern building, built originally for the convenience of Civil Service students. It is largely devoted to Indian and Oriental matters. It contains an excellent library of books in Oriental tongues and is the place where all university lectures on Arabic, Sanskrit and Hebrew, and also

on Hindu and Mohammadan Law are delivered.

But these are not half the wonders of Broad street. It contains at least two buildings besides these which are among the 'lions' of Oxford. These are, first the Sheldonian Theatre, a round, domed building where degrees are usually conferred; formerly this building was used as a place for logical disputations among the students which had to be carried on in Latin. Secondly there are the huge Ashmolean Buildings with enormous Corinthian pillars. These buildings are now used as the University offices where all the business work of the University is done. We pass through these buildings into a large quadrangle. The large rooms making up the four sides of this quadrangle were formerly used as examination halls but are now filled from floor to ceiling with the books of the Bodleian Library. These tall buildings round the quadrangle, now used as libraries, are still called the 'Old Schools' from their former association with examinations. Near by are the famous Divinity Schools, one of the most beautiful buildings in Oxford as well as one of the most ancient. It was formerly used as a place for examination in Theology, but is now reserved for public functions.

Behind the quadrangle of the Old Schools is the fine reading-room of the Bodleian. It has the shape of an enormous cylinder standing upright, and capped by a great dome. The chamber within the dome is called the camera and contains the Radcliffe Library. The Radcliffe Camera is

a conspicuous object in Oxford and is visible for many miles round the country. It is situated between two colleges namely, Brasenose and All Soul's, cut off from the High Street by St. Mary's Church and from the Broad by the quadrangle of the Old Schools. A passage, which passes by the Old Schools, the Radcliffe and St. Mary's here connects the two famous streets named above. Another street, the Turl, which connects them passes between no less than four colleges.

Some other notable features of Oxford may be mentioned : on its east side it has a spacious University Park skirted at its extreme end by the river Cherwell. Near the Park is a beautifully wooded avenue lying between two streams, whence its name ' Mesopotamia.'

Many of the colleges, for instance, St. John's, New College, Trinity and Worcester have pretty and well-ordered gardens at their backs, with soft green lawns and beautiful cedar trees while some have shady avenues like the lime Walk of Trinity, the Addison's Walk of Magdalen or the Broad Walk of Christ Church.

On the west side Oxford has a vast, flat meadow, called Port Meadow, skirted by the Thames which is here called the Upper River. The meadow serves as a riding and polo ground while the Upper river is broad enough to admit of boats being sailed on it. Along the Upper River, opposite Port Meadow, are one or two picturesque, old

fashioned inns or taverns. Farther on there are locks and weirs. Just where Port Meadow ends there is the little village of Godstowe in which are the ruins of an ancient monastery. There is a legend about this monastery according to which Fair Rosamund, the mistress of Henry II was confined there by the jealousy of her royal lover. Sometimes the river rises, flooding the Meadow and converting it into a great shallow lake, to the delight of those undergraduates who have a turn for sailing.

As a seat of learning Oxford possesses one of the finest libraries in the world, the second in rank in England after the British Museum. This library, the Bodleian is said to contain more than six hundred thousand printed volumes besides many thousands of old manuscripts. Oxford has also two great museums, the one for antiquities and the other for modern science, the latter having laboratories attached to it. Both these are immense buildings. Finally Oxford has two fine astronomical observatories, the one situated in the park and the other in the town.

It would take long to give any adequate description of these points of interest about Oxford, and Oxford has many more besides these. But from what has been said it will I hope be clear that the scene of undergraduate life at Oxford is laid in a city of fine streets and noble buildings, placed amid beautiful natural surroundings of wood, river, meadow and hill.

Now, coming to the last part of this paper, we will try and sketch the life itself.

Imagine yourself, for a moment to be a hopeful young Freshman entering upon the first day of the first term of the first year of your academic career.

You have joined your college. You do that either by passing smalls (we are going to explain that word by and by) or by proving to the authorities of the college that your early education has not been neglected by practically demonstrating before their eyes that you are as ready to translate Cæsar as you are to solve a Quadratic equation. The authorities being satisfied—and often they are not difficult to please—you are forthwith enrolled on the college books.

Christ Church has already been described. You find that your college, however different it may look from Christ Church, or indeed from every other college, is built on the *same general principle* as the one we have taken as a type; that is to say it divides itself off into quadrangles. There is the gate which admits into the main quadrangle with its indispensable Porter's Lodge, there are the living-rooms built round the quadrangle, there is the Chapel, the big dining-hall, the library, sometimes also a garden of sorts at the back, always neatly kept and carefully enclosed with a lofty wall. No matter what college you join, you will find these to be the chief characteristics of your

academic abode. The variation is in form but not in principle. Often it happens that some part of your college—whether it is the gate, the Hall, the Library, the Chapel or some particular quadrangle—is a masterpiece of the mason's work.

You are installed in rooms. You live in one of the numerous 'staircases' in a quadrangle, that is to say, you occupy one of several rooms, each set being situated on a different floor, with a common staircase giving access to them all. Your name is duly painted in bold letters on the wall at the bottom of the stairs along with the names of several other young men who occupy rooms immediately above or below you. The names are written one above the other, the position of any particular name on the list depending upon the attitude at which the gentleman bearing it happens to dwell. Thus if you occupy the ground floor, you are at the bottom of the list, if you live in the topmost set, you top the list. Furthermore, the staircases are distinguished from one another by letters. Thus you have now a very definite address and are easy to get at. For instance if a friend enquires for you at the gate he is told by the Porter that you are to be found in staircase C in the back quadrangle. He makes his way to the back quadrangle, passes by staircases A and B, pauses at C and discovers, from your position on the list, that you live, say, on the 2nd floor.

You find that you are accommodated with a fairly large sitting-room looking on to the quad-

range or on to a garden at the back of the College, and a somewhat small but snug bed-room, also sometimes a narrow spare room which you use as a lumber-room or as a little private pantry. This is your set of rooms. Similar sets above and below you are occupied by other men. These sets are connected by a single stair-case common to them all. All along the four sides of the quadrangle are other such stair-cases leading to other sets of rooms situated one above the other. A stout, oak door common to all your three rooms, opens on to one of the landings of your stair-case and is such that, if sported, it effectually protects your dwelling from invasion when you are away or when you are working.

You find that your predecessor has accumulated odds and ends of furniture which he cannot very well cart away with him on leaving, and that you are expected to relieve him of it by buying it off him so that it shall be yours during your occupancy of the rooms. You find the price exorbitant, the furniture perhaps not quite to your taste, not to mention the marks of wear and tear it bears. You grumble loudly but nevertheless you pay, for the custom is inflexible. You put the best face on the matter, making a virtue of necessity. You pretend that you have done it out of kindness to your predecessor, you claim, though not without secret misgivings, that the furniture can be made more to your liking by a little re-arrangement, a little barter or a little addition. But your most solid conso-

lation is that you will have your revenge when it comes to your turn to palm off the same things for the same price on the next occupant of the rooms.

Sometimes, however, college rooms are let to you quite bare and at other times it happens that your predecessor sticks to all his belongings and carts them off. In those cases you can do pretty well as you like with the rooms and furnish them in the way dictated by your taste and your means.

College rooms vary greatly in the way they are furnished for that depends on the taste and fancy of their occupants but there are certain things which seem to be indispensable to a college room and no room is without them, these are a couple of roomy armchairs, a strong square table to work at and eat from, a chair to work in, a book-shelf of sorts and, lastly, a few pictures. These things are the minimum, they form the basis of undergraduate comfort, all other things being supernumeraries. If your room does not possess these necessary articles you immediately invest in them and start college life by securing the elements of comfort for your dwelling.

Let us suppose that the little difficulties about your furniture are now well over and that you are firmly installed in your rooms and in trim for beginning college life in earnest.

The first most important thing that happens to you after joining your college is that you are admitted into the University, for, without that,

your being a member of a college would have no use or meaning. The initiation is rather interesting: On one fine day, early in the term, you, with some twenty other Freshmen, are herded together like a flock of sheep and led by some kindly Don to the Vice-Chancellor. You are presented by turns to that dignitary and shake hands with him. Then he makes you a nice little speech in Latin which is perfectly unintelligible to you; but that does not seem to matter. I am told that part of the Vice-Chancellor's speech is devoted to exhorting the Freshmen, not to play marbles in the High street until they have attained to the dignity of being Masters of Arts, but I have never known how far to believe this statement. The speech is soon over and then you are, each of you, given a slip of paper and a fat book, bound in red or green. The slip of paper certifies that you have duly matriculated into the University at such and such date. You are cautioned to keep the paper carefully but you nevertheless manage, somehow, to lose it at the very outset of your academical career. The fat book contains the Statutes and Decrees of the University compiled, presumably, for your guidance. You have paid a fairly high fee as the price of Matriculation and you imagine that in the book, at all events you have something solid and tangible to show for your money. But you are soon undeceived; for when you open the book you find, to your disappointment, that one half of it is couched in Latin not the more intelligible

for being execrably 'dog' and the other half in English which is Greek to you, being replete with particularly Oxonian technicalities with which you are unfamiliar. Thus you lay aside with a sigh the book that was meant especially for your guidance, never perhaps to take it up again.

One of the first delights of university life is the comparative freedom of it. The Freshman, accustomed to the friendly restraint of the home or the school, finds university life, by contrast, the very embodiment of liberty. Such restrictions as university discipline does impose are not palpable to him and he rejoices in his newly found freedom. From having been a boy during his last term at school, he is suddenly raised, on his first day at college to the dignity and independence of being a man, and he begins to imagine himself to be an exceedingly grown-up person and gives himself the airs of one. One ventures to say that nothing would be more hurtful to the susceptibilities of the men of any particular college than for them to be called "the boys of such and such a college" by any one who know no better.

Like a chrysalis which has been transformed into a full-fledged butterfly, you leave the cocoon where you have been pent up, to learn the delights of the free air. You launch yourself into the new life with an enthusiasm which

may sometimes lead you into recklessness and extravagance with their accompanying retribution ; but as a rule your enthusiasm moderates down considerably when you learn by experience that if you would enjoy the independence of being grown up you must also accept the responsibilities of grown-upness (to coin a word). University life drives this lesson, among others, thoroughly home to you.

One of the many appurtenances or accessories of your new independence is that you start house-keeping on a modest scale. You provide yourself with such things as knives and forks and crockery and table and bed linen—articles which you never needed before—and you make yourself a little home in the three little rooms of which you are absolute lord and master, and you acquire some slight experience of domestic economy. You may invite your friends to these rooms and have guests there at meals so that you soon learn the art of ordering say, a luncheon for six or a dinner for four in a way which should be both sufficient and economical—which is a very useful art indeed. You are required to dine in the College Hall with all the other undergraduates about three times in the week, all the other meals you have in your own room at an hour which you may appoint as being most convenient to you. At these meals you may have guests, only, I believe, that if they exceed a certain number permission has to be obtained from the authorities.

The meals are supplied to undergraduates residing in college from the college kitchen which is known as the Buttery (a corruption of the ancient word *battelrie*). You may order anything from the Buttery, from a half-boiled egg to a roast turkey, and it is unfailingly and punctually supplied. The Buttery opens an account with you which has to be paid up at the end of the term. You soon learn how to entertain your friends without becoming too deeply indebted to the Buttery. The undergraduate has usually a very substantial breakfast in the morning after which he works; then a very light lunch indeed at mid-day so as not to be too heavy for the physical exercise which follows; a fairly substantial tea at five with friends in his own rooms or in other people's rooms or at the café, and finally, a plain dinner in Hall or a more elaborate one at somebody else's expense; possibly coffee afterwards in rooms. Such is the living of the average undergraduate.

Some colleges have cellars renowned for their wine. But the rules as to supplying this commodity to undergraduates vary in the different colleges; the general tendency now is to discourage any thing that may lead to excess in this direction.

Another accompaniment of your new life is that you do your shopping for yourself instead of having it done for you. The tradesmen of the place seem to conspire together to accelerate

your financial ruin, for they are eager to let you have any amount of goods on credit, and it is not an easy matter for a young man of moderate means and no experience to buy judiciously. You probably blunder at first and get into debt, but you soon learn how to supply all your wants without living beyond your means. All this is part of your training in the school of the University.

You make a large number of acquaintances from among whom you choose your friends. The way in which you make acquaintances is this: It is a point of honour on the part of the senior men, that is to say, of men in their second, third or fourth year, to call on Freshmen and become acquainted with them. They may then ask you to their rooms where you may meet your fellow-Freshmen. You also meet the other men at the 'squash', at the 'drunk' at the 'smoker,' and in the common-room at the debate. These terms will be explained when we come to consider social life at the University a little more in detail. You also meet them in Hall and in the play-field. Some of the men, in your college, or in other colleges, you may have known before, having met them at school or elsewhere. You also come to know men in other colleges through your friends or through playing against them at games. There is a curious etiquette that you must not call on a senior student unless he has first called on you. But once he does call, then it becomes obligatory on you to return his visit. Nor can you leave a card at your senior's rooms if he is not in, but must

humbly call again and again until you find him in. Moreover you are not supposed to be the first to invite your senior. He takes the precedence in that matter, and then you return the courtesy. But these rules do not hold good when you have become well acquainted with your man or when you have known him before. They are also waived on strictly business occasions. Thus, in time, you come to know everybody in your own college and a good many men in other colleges. But the circle of your particular friends, whom you choose from among these, is naturally much narrower. They are the men whose ways or whose habits of mind are especially to your liking and whose society is congenial to you. Whether the circle of your friends is large or small depends upon your own disposition.

Friendships, cemented at college by similarity of temperament and ideas, or by mutual admiration, have often lasted throughout life. Such friendships are among the happiest reminiscences of college life to which a man can look back in after days as, indeed, they are among the greatest of blessings that can come to mankind. The annals of English literary and political life are full of instances of lifelong and unswerving friendships which were originally formed at college; one notable example is that between Tennyson and Arthur Henry Hallam, the subject of *In Memoriam*. Let it not be forgotten that Oxford is the nursery of great men. Now, it is one of the marks of genius that it shows itself early. If, therefore, you are

lucky enough to have the privilege of rubbing shoulders with one or two young geniuses at the University, intercourse with them is likely to have a profound influence on your life; and it is not at all unlikely that there should be such at Oxford during your time.

It has been said elsewhere in this paper that the semi-independence of college life and the constant and free mixing with men of varying temperament, have proved to be a very effective means of bringing out and developing the character of the individual. As a matter of fact, you are passing through a very critical period of your life. You are at Oxford at an impressionable time of life, and the mould of the university is about to make you what you will have to be during the rest of your days. The university takes the raw and plastic material and subjects it to the action of the natural forces within the mould, and the result is the completely fashioned young man. But while leaving you to yourself in the mould, the university does its best to prevent you from coming out of it in any way distorted or misshapen. You are left to *find your own level*, as the phrase is, that is to say, you are left to gauge your own capabilities and form a true and just estimate of them as compared with those of other men. In a word, you learn to know yourself.

Of character and of ability every possible shade is exemplified at college—from the brilliant man who takes two first classes to the duffer

who cannot pass a single examination; from the weak man who is easily led by a few friends to abuse his freedom and fall into idleness and frivolity to the strong man who does unpopular things (not necessarily, in themselves, wrong) in defiance of public opinion and, in time, comes to set the fashion instead of following it. Somewhere between these extremes you discover your own position, and it is said that the position in relation to other men that you occupy in the world of college is also the position in relation to other men that you are likely to occupy in the larger world of affairs.

That is the more serious aspect of university life. But while actually at college you never look at it in that way. The social amenities of life at Oxford are far too pleasant and fascinating to the young man to be at all conducive to reflection. Let us now look at some of the lighter sides of it:

You have not been many days at college before you are invited to join the college Drunk which comes off once a year. It is a point of honour to accept the invitation. To refuse would be to expose yourself to the execration of your fellow-students for the rest of your career. You therefore join. The Drunk is a function with which the students alone are concerned, the authorities having nothing to say to the matter. It is a traditional function in most colleges; it takes place in the Reading Room of the college which is the general meeting-place of the under-

graduates, it is a drinking feast at which the Freshmen are expected to regale their seniors with wine; the wine is provided entirely at their expense although only the seniors take part in disposing of it. You and the other Freshmen contribute something like fifteen shillings a piece to the common fund with which a surprising quantity of wine is at once purchased. You then assemble in the common room and have the satisfaction of seeing your seniors getting drunk at your expense. You have your revenge the next year, however, for then you play the senior and it is for the new lot of Freshmen to stand you the wine. Even if you are a teetotaller you need not be afraid either to subscribe to or to attend at the Drink, because no one will compel you to taste wine; it is deemed quite sufficient for you to be present and see the drinking done. Drunks are sometimes very rowdy but, as they are a time-honoured institution, they have hitherto been tolerated by the authorities. Luckily, however, Drunks take place only once in the year.

Another social institution is the 'smoker' or smoking concert which takes place with varying frequency in the various colleges. This is also held in the undergraduates' common room in the college, and undergraduate talent in the musical line has then a chance of displaying itself. If you are at all musical, your services are greatly in requisition on these occasions. Balliol gives an excellent concert in its Hall every Sunday evening. But this is not a smoking concert because

many ladies are present at it both as spectators and as performers. It is open to all members of the University and their friends. The Balliol concert is far superior to the ordinary college 'smoker' since it employs the best talent in the University and city. Sometimes well-known players and singers from outside have favoured the Balliol concert. As a matter of fact musical talent at the University is of a high order, for example, the organist of Balliol and the Principal of Brasenose College are well known as pianists.

But, from the social point of view, the gayest season by far at Oxford is the Summer-term. The country around at Oxford then puts on a smiling aspect and the meadows break out in flowers and the University Parks and grounds, round which the Cherwell winds, are beautifully green and shady. Oxford is then crowded with hosts of visitors, many of them of the fair sex--the sisters and cousins of the undergraduates. Their bright costumes add to the gay appearance of the city as they swarm through the historic streets and buildings or else crowd the parks and gardens. The great Halls of the colleges are then turned into ball-rooms where you whirl round and round with fair partners; then the Lower River is crowded with the numerous boats and canoes and punts of a great regatta, and the picturesque barges along the bank of the Thames, by Christ Church Meadow, are crowded with brilliant costumes and pretty faces that watch the boat-races. Then in shady nooks, under

willows, along the beautiful reaches of the Cherwell are to be found solitary canoes and punts moored to the bank in which young men are lazily lolling and reading or else entertaining their lady friends.

Then the galleries of the Sheldonian Theatre, and of the Union are crowded with pretty faces, in the one case to see Honorary Degrees being conferred on the distinguished men of the land and, in the other case, to listen to the "Rag Debate" of the year in which youthful orators vie with each other in bandying witticisms and pleasantries. Then amateur Dramatic Societies of undergraduates act Shakespeare or else some Greek play in costume in a way which would do credit to professional actors; in some of these plays the scenery is especially painted at great cost and the orchestra is made up entirely of amateur musicians; in the case of the Greek Play (which is acted only once in three years and which is generally one of the great tragedies of the ancient classics such as those of Æchylus or Sophocles) the music is specially composed for the occasion and the Professor of Music at the University condescends in person to conduct the orchestra. The pastoral plays are played in the open air under the trees of Worcester College Gardens. Then also, the upper River is studded with the white sails of pleasure-boats. Then in the cricket fields there may be seen, on occasions, some famous county eleven or even the redoubtable Australians striving against the young Oxonian at cricket. Then the quiet and

well-ordered college gardens and lawns are enlivened by many a garden-party crowded with fashionably dressed people, when also the ancient and beautiful Divinity Schools are filled with your fair friends who are there to see you being made a B. A.

That is a short and somewhat incomplete summary of some of the doings at Oxford during the Summer Term, the festive season of the academical year. It would take very long to describe in any detail the various forms of pleasure indulged in by Oxonians during this part of the year. We will content ourselves with giving a somewhat fuller account of the Summer Boat Races which are the principal attraction of the term.

The Boat Races begin about the end of May and last for rather more than a week. The period during which they last is called the "Eights Week" from the fact that the racing boat is called an 'eight' owing to its containing that number of oarsmen. The weather at that time of the year is generally perfect and visitors for the Eights Week begin to flock into Oxford by hundreds a few days before the week commences. The gay summer costumes of the ladies become a striking feature of Oxford at this time. The two modern hotels at Oxford are crowded and so is the good old Mitre, an inn which dates back, I believe, to the Stuart times and which has now pretensions to the respectability of being a hotel. (It is said to be still by far the most comfortable place to lodge in.)

in the whole city). Many a lodging-house, besides, both licenced and unlicenced, is filled with visitors. If you are inviting any friends for the occasion you have to arrange for accommodation for them long beforehand.

Let us suppose now that you have succeeded in comfortably lodging some particular friends who have come to Oxford for the Eights Week. On the first day of the Races they lunch with you in your rooms and you conduct them to the Lower River. You lead them to the great quadrangle of Christ Church and so, past the Cathedral, into the Broad Walk, already described. Broad Walk presents a lively spectacle: from end to end that spacious avenue is filled with an innumerable crowd of fashionably-dressed people, walking slowly under the shade of giant oaks. It is an exceedingly distinguished-looking crowd, and admirably well behaved, as it proceeds, in a staid and dignified manner, down to the water's edge. There is no jostling. It is moreover a bright coloured crowd, the men being clad in light flannel and the women in gay summer attire to which their variegated sunshades add effect. What a contrast with the black and rowdy crowds who watch the University Boat Race annually at Hammersmith!

You walk down with the crowd to the River. Here the interminable string of gaudy Barges, occupying nearly a quarter of a mile of shore with their flat tops crowded with gay dresses and bright

parasols, forms a brilliant spectacle whose effect is heightened by the background of deep green country on either side and the blue river. But this is not all: the river immediately in front of the Barges is thickly crowded with river-craft of every description, from the stately steam and electric launches to the frail Canadian canoe. So densely are they packed that you almost imagine that you could cross the river from bank to bank dry shod by walking across these boats. They are filled with holiday-makers of all sorts, and young men are lustily plying oar and paddle and punting-pole in their efforts to navigate their lady friends from place to place.

You look for the particular Barge assigned to your own college. It is easily identified by its floating ensign bearing your college colours and also by the gaudy quarterings of the college coat-of-arms at the stern. You lead your friends to the Barge, climb up to the flat roof of it and there secure a place for them among the many other spectators—the friends of other undergraduates—who are already assembled there. Here and there, among the crowd on the Barge, figures a Don, easily distinguished by his dress, from the rest as belonging to a sombre clad minority. While the top of the Barge is thus lively, its inside is by no means deserted; for here there is an immense bustle of college servants who are busy making enormous quantities of tea for the regalement of the guests atop. If you are a member of the University Boat Club, or else a Non-collegiate, you

have the privilege of stationing your friends on the great University Pavilion which stands on the bank opposite to the Barges and whence the best view of the races may be obtained.

The race starts from a lock in the river near a little village called Illey, about a mile down the river, from the first Barge, and it rows against the stream, finishing off at the last Barge of the series near Folly Bridge.

The way in which the race is rowed is sufficiently curious. The racing-craft or 'eight' is a light and fragile boat which a kick would easily smash. It is only a couple of feet wide but many yards long. It is provided with eight seats for rowers which are so constructed as to slide with every movement of the oarsman in order to give free play to his limbs and consequently greater leverage. There is also just room enough at the stern for the ninth man, the coxswain, who steers the boat by means of light cords attached to the tiller. The oars are very long and light.

The race comes off in two divisions, about a dozen boats taking part in each division. Now, these boats do not start parallel as they should do according to our notions of racing. The river, although one of the largest in England, is nothing like wide enough to admit of that. In fact it is doubtful if even two 'eights' can row parallel in that part of the river without their long oars clashing.

You see, we are not dealing with a mighty stream like the Ganges.

The dozen boats or so, then, are constrained to start one behind the other. They are arranged at the starting-point in the order in which they left off at the end of last year's races. The boat that stood first last year is placed at the head of the series; the one which stood second is stationed immediately behind it, and so on; in this order the race starts.

A boat is not allowed to overtake and pass its rival immediately ahead. How then is the race decided? It is decided in the following curious manner:

Instead of overtaking and passing the boat in front of you, you are supposed to defeat it by merely crashing, full-speed, into its stern. This action is known as "bumping." Directly a 'bump' has taken place, both boats, the bumping and the bumped, *fall out of the race* and make for the shore, allowing the rest of the boats to proceed with the race. At the the next day's race these two boats are placed in reversed order, the bumping boat being placed in front of the one which got bumped. Thus the boat which is successful in making a bump *gains a place in the series*. In this way it is possible for a boat pretty low down in the series to bump its way, patiently and laboriously, to the top; just as a clever schoolboy may work his way to the top of his form from being at the bottom. The boat that attains to the first

place in the series by successfully bumping its rivals out of its way is said to be at the Head of the River, and the college whose crew mans that boat, is justly proud of the position of its boat on the river.

When the boat of any particular college has gained several places on the River through making many bumps, the event is celebrated by a great and hilarious banquet at that college which is known as a "bump-supper." Bump-suppers are made occasions of a great deal of merry-making, and good natured rowdyism. Only the undergraduates take part in them so that there is none of the restraint implied by the presence of the Dons. The supper takes place in Hall and, in some colleges, the men are grotesquely attired in evening dress with boating blazers over all.

Well, to go back to the description of the Eights, the boats are arranged one behind the other, in a given order, and it is for each individual boat to strive to improve its position on the river by bumping the boat ahead of it so as to gain one place in the series.

The men are ready with their blades to spring into action at a given signal. In the meanwhile the course is being cleared of the numerous pleasure-boats which obstruct it. These scramble for the bank and moor themselves to it. The nervous tension, pending the signal, is relieved at last by the discharge of the signal-gun upon which

numerous oar-blades churn up the water and the boats spring forward at a great pace, propelled by strong arms.

Immediately, a most awful din and racket breaks out as if of Pandæmonium let loose. The noise of hundreds of throats lustily shouting, (to which are added the clanging of bells, the tooting of horns and the loud reports of pistols) fill the air. Along the bank, scores of young men, clad in flannels and shorts, are running hard with the boats' shouting out every form of encouragement to the rowers, supplemented by whistles and horns and bells and pistol-shots. Each boat has a group of encouragers to itself; they are the men of its own college, enthusiasts who run with their college boat and do all in their power, in the way of noise, to cheer on the oarsmen.

Soon one of the boats in the middle of the long line is seen to gain on the next one in front of it. Its encouragers redouble their efforts. The distance between the two steadily diminishes as the crew strain at their oars, until the boat in question actually overlaps its rival. Then a skilful turn of the rudder by the coxswain causes the prow of the one boat to collide with the stern of the other. The bump is effected. Immediately, the two boats fall out of the race, leaving the fairway clear for the boats behind. Then the encouragers of the bumping boat shout themselves hoarse for joy, for their college has gained one place on the River, while the encouragers of the other boat.

sympathise with the beaten crew. These two boats will be placed in reversed order in relation to each other on the next day of the race. It will then be for the boat which has lost a place to try and regain it by bumping its rival.

As the race moves on, fresh bumps take place here and there, marked by fresh outbursts of shouting and pistol-shots; and on each occasion boats fall out of the race in pairs. The remaining boats proceed until they race past the Barges. Here a fresh volume of sound swells up, for the spectators on the Barges heartily join in cheering the crews of the Eights. This cheering is more marked when a Barge observes the boat of its own college rowing past. The race stops at Folly Bridge by the last Barge and the crews of the Eights then repair to their respective Barges to rest from their exertions. Immediately after the race is over, the fairway is again crowded with pleasure-craft.

On the last day of the race the colleges find themselves in a certain order on the river which chance and the exertion of their boats' crews have assigned to them. That is the order in which they will start at the first race of the next year.

The principal feature of the Summer Term has been described. When you leave the eights you may indulge, with your friends, in some of the other pleasures of the season. If you are a dancer you may go to one of the great college balls. You may go to see a performance of the Oxford Dramatic

Society or else to a pastoral play performed in the open air by lime-light in the pretty gardens of Worcester College; you may be asked to some state-ly garden-party or join in a frolicking and maudlin bump-supper. But if you are not fond of society you may betake yourself to Nature's haunts and sail on the Upper River or else loiter on the Cherwell, lying in a boat in some delightful, mossy nook in the lower reaches of that river in dreamy peace amid beautiful natural surroundings.

At the end of the Summer term there is a commemoration of the benefactors of the University at which it is the custom to confer honorary degrees on distinguished men both native and foreign. Unfortunately, however, most of the fun has been taken out of the function owing to the restricted admittance of undergraduates.

These social pleasures of Oxford life are among the most enjoyable of one's lifetime, while the intellectual and athletic side of that life is not less fascinating. We shall have a few words to say on each of these heads before we can be said to have given a fair description of life at Oxford.

We have hitherto dwelt upon the freedom and independence of university life, and, indeed, as contrasted with the restraint of the public school, it is of the freest of existences. But this does not mean to imply an absolute lack of discipline. The great merit of the university tether is that the rope is an exceedingly long one, so that you do not feel that you are tethered at all until you have wandered

right to the end of the rope when a sharp jerk pulls you up and awakens you to the fact that there are limits to your freedom. Here are some of the special features of college discipline.

You are required to attend the college Chapel at a little before eight o'clock in the morning a certain number of times during the term. If you are excused from chapel on religious grounds you have, all the same, to answer to your name at a morning roll-call (or 'roller' as it is familiarly called,) at the same hour. To miss the 'roller' exposes you to a fine which is quite prohibitive and to miss chapel lays you open to 'gating' that is to say, confinement to your rooms after certain hours, say after five or six in the afternoon. The latter is supposed to be a very irksome punishment and, whenever it is inflicted on any man, his friends flock to him and help to entertain him during the time when he may not go out. I believe gating is more dreaded than fining. A loud bell wakes you up early enough to be dressed and ready for chapel or roll-call. You get up and face the Dean who is the disciplinary officer; you must be completely attired before presenting yourself to the Dean in the morning. To answer to your name in a half dressed condition would be a serious offence. This excellent institution of morning roll-call does not, however, exist at Cambridge.

The punitive measures which the college authorities can take are scolding and fining and gating for the lighter offences.

sending you home for the term for a graver offence or, finally, expulsion. This last is looked upon as an indelible disgrace and closes all honourable careers to the culprit. Expulsion is only resorted to when the offence is a dishonourable one. But recourse is never had to it in case of mere rowdyism, for mischief or idleness.

As distinguished from college discipline which is regulated by each individual college, there is the University discipline which applies to the whole University and which is enforced by the Vice-Chancellor through the Proctors. All undergraduates of every college are amenable to it. But B. A's. are by courtesy and M. A's. by right exempt from University discipline.

One of the marks of subservience that University discipline compels you to wear is academic dress, consisting of a cap and gown.

The undergraduates or commoner's cap and gown is a marvel of ugliness. The gown is a rag of coarse black material which hardly covers the whole of your back; it has holes for sleeves and two long, frilled ribbons of the same material attached to each shoulder which stream and flutter in the air behind you as you run. It is one of the most unbecoming costumes you could wear, that is to say, from the undergraduate's point of view. It is also unpopular as being a mark of bondage. The tendency therefore is to avoid wearing it as far as possible, a fact which is a fruitful source of conflict with the University authorities.

You are required to wear cap and gown when out of doors after dark ; when attending a lecture ; when visiting a Don ; when inside certain public buildings. *e. g.*, the Sheldonia, the Divinity Schools, the Radcliffe, the Clarendon and so on ; and at all university examinations, (on which occasions a dark coat and a white tie are, in addition, necessary). When in cap and gown you are not allowed to smoke.

In the case of the examination and lecture hall you would not be admitted without cap and gown. In all the other cases in which you break rules regarding cap and gown you lay yourself open to being "progged" or "proctorized," *i. e.*, arrested by the Proctor and made to pay a fine to the University.

A couple of Dons from different colleges are elected Proctors for the year. They go about the town, especially after dark, in the gowns of Masters of Arts. They are distinguished by a white ribbon which they wear about the neck. They are followed by two stalwart college servants who represent the physical force at the back of the Proctor's authority. These are known as "bull-dogs."

Supposing the Proctor sees you committing some offence, such as smoking in cap and gown, he very politely requests you to give your name and college of which he makes a note. He then informs you that you will have to call on him at 9 o'clock

the next morning and pay up the fine attached to the offence. If you try to evade the Proctor or resist arrest he has unmistakable moral and physical support in the thews and sinews of his bulldogs.

Amusing stories are told at the Universities of how Proctors have sometimes been evaded by delinquent undergraduates. On one occasion a nimble athlete chose the method of running away from the Proctor. He was pursued by the bulldogs, but, after leading them a merry dance over the country in the neighbourhood he, left them panting and worn out in some field and quietly returned home without having disclosed his identity and none the worse for his little run. Another man is said to have taken the easier but somewhat novel course of bolting in a motor-car. To hide while the Proctor passes is quite a common thing; certain wags have been known to walk behind the Proctor, smoking with impunity in cap and gown, but ready to fling away the cigarette in a moment, should he happen to turn and look round.

The proctorial authority extends all over the limits of the University. Nor are your private rooms a sanctuary. The Proctor may enter there should he deem that there was sufficient cause. The University takes cognizance of many offences besides these purely technical ones. A foolish law, not yet abrogated, renders the undergraduate members of the University of Oxford amenable, for the lighter offences and for civil injuries, to the

court of the Vice chancellor and not to the ordinary tribunals of the land. It is thus part of the Vice Chancellor's business to hold a court of civil and criminal judicature where, in his capacity as magistrate, he is aided by some of the Law Professors of the University ; for it is no part of a Vice-Chancellor's qualification to be versed in law.

Some curious old rules are still technically in force from mediæval times, not having been expunged from the statute-book of the University, but practically, they are a dead letter. Among these there is that quaint rule, for instance, which permits only Masters of Arts and none others to play at marbles in the High Street or the one which forbids you to beg for alms without the Vice-Chancellor's permission.

On occasions of commotion when large numbers of undergraduates act in a body, the physical force behind the Proctors has to be supplemented with detachments of police borrowed from the municipal authorities, else it would prove inadequate. Bon-fires are among the occasions on which such assistance is needed by the authorities.

Now, lighting a bon-fire is a favourite method with undergraduates of giving vent to their high spirits. A bon-fire is lit on all occasions of national rejoicing, it is the undergraduates way of celebrating notable events such as, for instance, some success to the national arms abroad or the accession of a sovereign to the throne. Thus the

relief, in the late African War, of Ladysmith and Mafeking and the conclusion of Peace were severally made occasions for demonstrations of this kind at the Universities.

A bon-fire, it may be explained, is a huge beacon built up of everything that is inflammable, piled up in sufficient quantity to make the heap resemble a little hill. It is set on fire and noisy crowds gather round to enjoy the tremendous blaze. When the excitement is great it becomes a matter of no consequence what is the fuel with which the fire is fed. Anything that comes handy, whatever it may be and to whomsoever it may belong, provided only that it is combustible, is sacrificed to the flames. Thus it is said that at a bon-fire at Christchurch the men on one occasion burnt most of their own and their neighbours' furniture.

Bon-fires are as a rule illegal. But on occasions the authorities permit them so as to provide a safety-valve, as it were, for the spirits of the men which, else, might find a more dangerous outlet. They even provide a regular fuel of faggots to save the sacrifice of more valuable stuff. But permitted bon-fires are no fun. They must either be illicitly lighted in forbidden places or else, if regularly permitted, they must be enlivened by promiscuous incendiarism as applied to other people's goods. Only then are they properly enjoyed by the men.

Bon-fires are usually lit in places which are as public as possible, for, the greater the crowd, the merrier is the occasion. Thus the last bon-fire at Oxford was on the public thoroughfare of St. Giles.

Not long ago a Cambridge undergraduate invented a novel form of bon-fire, portable on wheels. He acquired possession of an old, condemned omnibus, filled the inside of it chock-full of highly inflammable stuff, concealed the whole with tarpaulin and had the 'bus wheeled in this condition to a spot where bon-fires were particularly prohibited. Fire was about to be set to it when, unfortunately, the suspicious authorities interfered and put an end to the well-intentioned designs of the undergraduate. It may be mentioned that all this while a regularly allowed bon-fire was alight in another part of the town, but far less interest attached to it than to this surreptitious and abortive attempt which was watched with great keenness.

Bon-fires are fruitful occasions for conflict with the authorities, for then the men are excited and up to all sorts of mischief and are apt to defy the Proctors. They are also occasions for the revival of some of the old feud between town and gown and many a little scuffle between undergraduate and townee may be witnessed in the neighbourhood of a bon-fire.

One of the most stringent rules of University discipline is that you must on no account be out of doors later than midnight. Thus if you are at

a friend's rooms at night or are at a ball or else keeping high revel round a bon-fire, you hurry home to your college or lodgings on the approach of that hour; and it is one of the familiar sounds of the 'Varsity to hear, a little before midnight, the patter of many hurried footsteps in the streets—it is the late birds who are flying breathlessly home lest the fatal hour should strike and find them still out of doors. To return after ten involves a small fine called the "gate fine."

Having considered discipline, and the breaches of it at Oxford the next point, in natural order, which we may consider is work.

This is a big topic and full of practical importance for the Indian Student. Detailed information as regards work and examinations at Oxford is necessary for those who intend to go and study there. But for this the best plan would be to have recourse to the several official guide-books published at the University. All that is possible to do in a paper of this nature is to touch lightly on the examinations and a little more fully on one or two of the more characteristic peculiarities of intellectual life at Oxford.

The normal course at Oxford consists of four examinations, the stepping stones to the degree. They are officially called *Responsions*; the *Examination in Divinity*; *Moderations* (First Public Examination) and *Final Honour School*, respectively. Euphemistically they are respectively known as "Smalls," "Divers," "Mods" and "Gréats."

Responsions or "Smalls" is the name of the first examination you have to pass after matriculating at the University. It consists of two parts, classical (Latin and Greek) and mathematical. Its standard is about that of an entrance examination at an Indian University or perhaps rather lower. Natives of India may take up Arabic or Sanskrit or Pali instead of Greek. It is now possible to pass Responsions *before* joining the University and it is needless to say that for Indian students this is by far the best course, being economical of time and money. Once you matriculate, you have only four years at the outside in which to take your degree and it is unwise to spend a large part of that time in efforts to learn Latin and pass Smalls. It is far better to be prepared to pass Smalls beforehand, for then you will have your four years clear for the degree. This is one of the best pieces of advice as regards work that can be given to an Indian student wishing to study at Oxford.

It would be well to note that men who are the graduates of an Indian University or who have studied for two years at an Indian University after matriculating, are not only exempt from the above examination but are also *left off one year* and proceed at once to Moderations (the next examination). This rule however does *not* apply to Cambridge.

The examination in Divinity is compulsory for all and may be passed at any time within the first

two years of joining the University. Instead of the christian Scriptures, however, you are allowed to offer some profane prose-work of some standard English author or else a classical work in Greek, Latin, Arabic, Sanskrit or Pali. This concession is, however, made only to non-Christians. For Indian students the best plan, I think, is to offer an English prose work as a substitute for Scripture.

The above examination is somewhat irreverently called 'Divers' by the undergraduates. Its existence is justified by the necessity for one's knowing something of the sacred writings of one's religion. But, as a test, it is more or less of a farce or rather a mere formality, and yet it is surprising what a number of men fail in Divers. Possibly, the knowledge, that the examination is merely a simple formality keeps the men from putting forth their best efforts to pass it; or, possibly, it is the unpopularity of the subject with the majority of the men. But it is certain that, whatever the cause, an unaccountably large number of men stumble several times at an examination which they would easily pass at the first effort if they took the slightest trouble. To fail once or twice in Divers is, indeed, almost the fashion at Oxford. It is one of the peculiarities of the place.

An amusing story is told at Oxford regarding Divers which illustrates in an excellent manner the character of that examination. It is this: There was an individual who had failed no less

than nine times at Divers (a not impossible feat since the examination takes place four times in the year) and, each time he failed, it was over the one identical question in scripture which was asked him at each successive examination. The question always was: Name the Kings of Israel. He could never remember the names of all the Kings and so failed every time. At last, when going up for the tenth time, he resolved firmly to pass the examination and not to trip over the fatal question. So he learnt up the names of the Kings of Israel until he had them at his fingers ends. Confidently he marched to the examination-hall, but this time, alas! the question was quite a different one and he did not know how to answer it. It was, 'Compare Moses with Abraham.' He puzzled for a while until his ingenuity came to his rescue and he answered in the following manner: 'Far be it from a humble individual like me to compare two such great men as Moses and Abraham, but here is a list of the Kings of Israel,' and he dashed off their names! The examiners, however, who had, in the course of his numerous failures, become quite familiar with his face and his failings, allowed him to pass, saying, that if he could not answer the question put to him, he at all events, knew the names of the Kings of Israel!

It would not be surprising if this story were literally true, for it is thoroughly in keeping with the traditions of Divers.

The next examination is 'Moderations.' It is of two kinds, namely, Pass Moderations and

Honour Moderations. Of these the first is an examination in classics and logic and is somewhat more difficult than Responsions. Honour Moderations are either classical or mathematical. They are only taken by men who are specialising in classics or mathematics; their standard is very high, something like that of the M. A. examination of an Indian university. Honour Moderations are generally taken in two years after matriculation and Pass Moderations in one year. Men who are taking up history or natural science or law or letters for their degree and not classics or mathematics, usually take a Pass in Moderations and Honours in the final examination for the degree. Under certain conditions a Law or a Science Preliminary Examination can be substituted for Moderations.

The final examination for the degree is known as an 'Honour School'. Studying for the honours degree at Oxford implies *specialization* in some one particular branch of knowledge. The final examination is not a general but a special examination. You are required to choose one particular science out of several and study it very thoroughly and deeply. You have three full years to do it in, and the time is not too short if you work steadily from the very first day and are not bothered with Smalls and do not fail in Divers.

There are eight Honour Schools, namely: *Litteræ Humaniores* (classics and philosophy); *History*; *Mathematics*; *Oriental Studies*; *English*

Literature ; Modern Languages ; Natural Sciences and Jurisprudence. Besides these, there is a higher examination in Law, the B. C. L., and examinations in *Medicine* and in *Music* which lead to the degrees of Bachelor and Doctor in these two sciences.

You take up one of these Honour Schools after having passed Moderations and, for the next three years, you have no examinations at all. You devote all your energies in those three years to your pet subject (whether it is literature or mathematics or law or science) and prepare yourself for the great final test. If you are diligent as well as clever you may take a class.

The scope of an Honour School is bounded only by the limits of the subject itself and by the time at your disposal. There is practically no end to how much a student may read for it. There is a minimum amount of reading to be done, but there is no maximum. Thus one student may read twice or three times as many books as another reading for the same School. You read as much as you can profitably retain and digest, and it depends upon your own intellectual capacity whether this amount is great or little. In any case you do the minimum. The University does not prescribe any text-books ; it only publishes a list of standard works on each subject which it recommends to the student. Usually, different teachers prefer different books.

The method of reading for an Honour School is one of the best points about the University. It affords an excellent intellectual training on rational lines.

You have an enormous mass of work before you which, on paper, looks truly formidable, and you have three years before you, which almost seem too little for the business in hand. The problem is to tackle that work in such a manner as to get it done, not passibly well, but creditably, in that time. If left to yourself you will probably start on the wrong lines, miscalculate the importance of things and waste much time in reading what will be of little use to you. Clearly, you want some one who can guide you across the sea before you.

The college Tutorial system here comes to your assistance, backed by all the resources of a University whose business is to teach and not merely to examine. Your college has at least one Tutor for every branch of knowledge. Supposing you are taking up History; you, and those of the other students who are also taking up History go to the History Tutor. He lectures to the little class and gives individual attention to each member of it. But he does a great deal more: He sketches your work for the terms and tells you what lectures to attend and what books to read and, if you need a private Tutor, who are the best university 'coaches' or private tutors to go to. To keep up the metaphor above indulged in, we may say that,

if the work before you is a sea, the college tutor provides you with the maps and charts and compasses wherewith you may navigate yourself across it.

Having your work mapped out for you and portioned off to fit nicely into those three years, and being sent to men who can best instruct you, is half the battle. Already your work begins to look not half so formidable as it did at first sight.

You go to certain University lectures with the advice of your college Tutor as well as to lectures in other colleges. This aids you materially in your work. But the most helpful thing is your 'coach' or private tutor, especially if you are weak in any particular branch. You select him with the advice of your college tutor, and go to him about three times in the week. He makes a fixed charge of ten pounds a term. What he does is not so much to teach you as to guide you through your work, and his guidance is very valuable. He prevents a great wastage of time by telling you what to read and what *not* to read. You do the work, but he stands by to see that you are not working on the wrong tack and thus throwing away energy. He gauges your capacity and can often tell to a nicety whether you will take a first, second or third. Often he has very useful notes to give you which save you a great deal of mechanical though not intellectual labour. But the most useful part of your training is the weekly essay. Every week you are made to write on essay for

your college tutor. The essay is generally on some subject connected with the branch of knowledge you are taking up. You collect material and read up during the week and then prepare your essay. This not only gives you practice in writing but also teaches you to take an intelligent interest in your work, gather material and form ideas; in a word, it teaches you how to study. It also helps to bring out any originality that is in you, for at Oxford you are not tied down to any formulæ but encouraged to form sane, rational, intelligent opinions of your own. Even a clever mistake is more welcome to the teacher and to the examiner than the mere quotation of chapter and verse from some text-book. That is the spirit of Oxford teaching as a whole.

Now, then, we see some of the merits of the system of study at Oxford. In the first place you have only one subject to study. It is generally a subject for which you have a great liking and which you have yourself chosen to take up. You therefore go to work at it with a *great deal of enthusiasm* as an intellectual pleasure and not as a business (for it is an undoubted fact that it is one of the greatest pleasures of life to be employed at an intellectual task which is highly congenial to your nature). Then again you have three whole years during which to work at your pet subject. In this period there are no examinations to think of which may interrupt your work, and, particularly, there are no 'compulsory subjects' to be done for which you have no aptitude. The result is

that your heart is in your work. That is the condition in which a man is likely to show good result.

Then again the system of study is an essentially *intelligent* one. You are not wedded to any text-books, to any formulæ, or to any particular school of thought. Your mind, unfettered by these, is at liberty to look at the subject from all points of view and adopt any it chooses. You read all the books you can, weigh opposite schools of thought and, if need be, invent your own formulæ. No examiner will plough you for disagreeing with him provided that the ideas you express in your essay are based on reason and not on prejudice or bias. In fact the being trained to *think* sanely is a fine education and far more valuable to a man than merely stocking a great deal of information. The elasticity of the Honour School (which sets a minimum of study but no maximum) gives an opportunity to every stamp of intellect—as well to the man who can read but little as to the one who can read much. Thus I have known young enthusiasts to go to the very sources of their subject, consult all sorts of original authorities and even take the trouble to decipher old manuscripts in preparing for their examination and all this counted in the examination, for it assisted in securing a First Class for these young men. Now if the examination had been confined to particular text-books there would have been no scope in it for this kind of work. Where you stereo-type your examination, you discourage originality.

So elastic, indeed, is the Honour School that for instance, in the History School, if you happen to know some particular period of Foreign History particularly well, and if you do not find that period put down in the syllabus of the examination, you can make the authorities include it in the syllabus for your sole benefit by giving them six month's notice and you can offer it as a substitute for some other period which was put down before. The degree of Doctor, again, is solely given at Oxford and Cambridge for turning out genuinely original work in the shape of a thesis. The degree is not obtained by merely passing an examination as at the other British Universities. The Doctor of Laws, Letters, Medicine or Philosophy must always have undertaken research. (The M. A. degree however requires no thesis or examination. It is merely an honorary mark of seniority.)

Another merit of the Oxford method of study is that the Tutorial system which prevails there secures so much *individual attention* to each student from the most highly qualified men that it is more conducive to efficiency than any other system could well be. (It may be mentioned here that the college Tutors are men of the highest intellectual attainments, and that the University Professors, especially the Regius Professors, are chosen from among the most learned men in the land in the subjects which they profess).

One little adjunct of the Tutorial system, the weekly essay, is in itself a splendid training, for

it teaches you how to study; it teaches you how to absorb ideas and set them forth lucidly in small compass. The subsequent discussion with the Tutor on the subject-matter of the essay is also, by itself, a world of education, for, by having commerce, on equal terms, with a superior mind you cannot fail to imbibe knowledge and win culture.

Great facility for study is provided by the fact that you have at your disposal, in the Bodleian, one of the finest libraries in the world besides many a lesser one like the Codrington Law Library. Each college, too, possesses a considerable library of its own as also does the Non-Collegiate body. The Union has also an excellent library attached to it. Thus, as a seat of learning, Oxford is among those best stocked with books.

Considering the enormous mass of work the Honour man has to get through, it is remarkable that he does not do more than four or five hours' work in the day. This is explained by the fact that whatever work is done, is done *intelligently*. You work while all your mental faculties are alert, but, the moment your brain is fagged, you stop and turn to physical exercise or some gentler recreation. It is a favourite saying with a certain Oxford Tutor that a single hour's honest, intelligent and *enthusiastic* work, with your heart in it, is worth five hours of meaningless, mechanical mental labour when you are trying to crowd your mind with condensed facts and your thinking faculty is really asleep all the while.

The working hours are from nine in the morning to one in the after-noon. The continuity of the work, however, is, during this time, interrupted by one or two lectures which you have to attend. Work in the after-noon is exceedingly unpopular. If you work at any time between two and five you incur the displeasure not only of your fellow undergraduates but of the Dons as well. There is no surer way of earning unpopularity than to work in the afternoon. If you do it you will soon find that your friends will leave off speaking to you! The afternoon is devoted entirely to physical exertion. The other time for working is the evening. You can work in your rooms from after dinner to any hour in the night you choose. You may also work late in the afternoon, say, from five to seven. But from two to four or five in the afternoon your best plan is to be out of doors even if you do not play any game, for then you can walk or ride, row or cycle. Many dismal cases of failure at Oxford are attributed to the neglect of this plan. Whereas, on the contrary it has been proved by University statistics that the best athletes are oftenest the best scholars and, (what is even better than being good scholars), the most successful men in after life.

This leads us to the great subject of athletics at Oxford. We have considered Oxford as a great seat of learning. We will now consider it as a first-class athletic club.

The first thing you do in the way of athletics at Oxford is to 'tub'. There is hardly a 'Fresh

man who escapes from 'tubbing.' "Tubbing" means simply this, that you are taken to the river and put into a clumsy boat with room in it for two rowers. You, with some other Freshman pull at the oars while the boat-Captain sits in the stern and directs you how to use your blades. Thus you learn to row. If you have any aptitude that way you keep on tubbing every day. If not, you are discarded after a short trial. Thus, one by one, the Freshmen are weeded out until only a few remain who show the best promise.

of becoming good oarsmen. These are then tried in the trial forms and finally put in the college eight. The Freshmen's eights of the various colleges race one another on the bumping system in Hilary Term. This race is called the "*torpids*" because the boats have fixed and not sliding seats and their pace is therefore slow or 'torpid.' Another name for it is 'toggers.' Those men who have shown the best form in the Torpids are put in the regular college eight with the privilege of sliding seats; they then race with the boats of other colleges in the Eights Week of the next year. Those who row for their college sport boating colours which are highlyprized as a mark of honour and a proof of merit.

Just as a College has an "eight" of the best oarsmen so the University too has an eight of its own, manned by the very pick of the oarsmen chosen from all the colleges. Thus the University eight, composed as it is of eight of the best oarsmen

chosen from the crews of some twenty colleges is a most powerful racing craft. Its great business is to represent the University against Cambridge in the famous University Boat Race which is one of the great national sporting events of the year. It is as important as the Derby but far healthier and far more manly and free from the foul practices of the turf. That great competition in April is rightly said to be the soundest thing in England. Those who have the high privilege of representing their University on that great day are awarded the coveted Blue—the dark blue badge of Oxford, which is one of the proudest honours that sheer merit can earn for any Englishman.

It was said a little while ago that the best athletes have generally proved to be the most successful men in subsequent life. Now it is a curious fact that many men who have pulled an oar in the University Boat Race, have risen to the highest ranks in the land. Many an Archbishop, Cabinet Minister and great administrator are included in the list; as examples, we may mention the late Archbishop of Canterbury and Lord Amptill the last Governor of Madras.

As with boating so with the other athletic exercises. Each college has two foot-ball teams (Rugby and Association) a hockey team, a cricket team and possibly a team for the newly introduced Canadian game of Lacrosse. Each team is made up of the best men in the college and each team elects its own captain. Foot-ball, hockey

and lacrosse are played in winter. Cricket and tennis in summer. Inter-collegiate tournaments at these games are always being played between the various colleges. The colleges play one another and then sum up their victories and defeats to find out how they stand. Any man who is chosen to represent his college at one of these games against the other colleges, gains his college colours for that game. Just as with the boating, the University has its own foot-ball and cricket and hockey teams made up of the very best players selected from the different colleges. They are therefore very powerful teams and their main business is, like that of the University eight, to compete against Cambridge. Any one chosen to play for the University against Cambridge is awarded the much prized Blue. The University teams may play against more powerful teams than the Cambridge one (*e. g.*, the Australian cricketers or South African foot-ballers) but the Blue is only obtained by playing against Cambridge. The Blue is rightly prized above the academic degree because it is far more difficult to obtain. There are hundreds of B. A.'s turned out every year but there are only eight boating Blues, only fifteen Rugby Blues, only eleven cricket blues, selected out of an under-graduate population of over three thousand. The Blue is therefore by far the rarer honour. To the young man it stands for individual merit and for personal prowess which is so dear to youth; to the University it stands for all that is manly in its system of training, while to the nation

it represents the most valuable asset it possesses—the factor which is the secret of the success of the English people all over the world—namely, the thews and sinews and the pluck of its young men.

Besides these great matches between the Universities which are followed with profound interest by the entire nation, there are similar contests at athletic exercises (such as running, jumping, boxing, fencing, swimming &c.) not only between the great Universities but also between individual colleges of the same University or of rival Universities. To represent your University on these occasions earns for you the Half-Blue, only second in importance to the full Blue. Inter-university contests take place even at chess and at golf.

But by far the most interesting athletic contest is that which takes place once in every two years at Queen's club when Oxford and Cambridge combine their forces and, as allies, represent England against Yale and Harvard, the two great American Universities which, together, represent America. That contest is one of the most inspiring and edifying sights that the world of sport has to offer.

Enough has been said, it is hoped, to show that athletics are an important part of 'Varsity life and a powerful factor in the making up of the 'Varsity man.

We have sketched rapidly the chief features of the social, intellectual and sporting sides of Oxford life. It remains to say, in conclusion, that an Oxford education does not aim so much at producing a scholar or a *savant* (although there are many such among the sons of Oxford) as it does at producing a thorough gentleman, an intelligent member of society, trained in the lessons of self-help, and a good citizen. In Oxford the vague word "education" denotes a training of all the faculties, both mental and bodily, so that they shall be of the greatest possible use to the individual possessing them to the end that the person educated in this sense should be as complete an "all-round" man as possible. To train the mind of a person to the neglect of his body or of his morals would be, from the University's point of view, a one-sided education, and just as bad as it would be to train the body and neglect the mind. A perfect man according to this view should have all his faculties, as nearly as possible, equally developed and made subservient to his will. A one-sided education is like an unhealthy growth; it is as if a child's head were to grow at the normal rate while the rest of his body remained stunted. The result would be a monstrosity. Such a being would be badly handicapped in a competition with healthy men.

Many defects and demerits have been alleged against Oxford education by various people at various times, and some of them with a good show of justice; for instance, it is said that there is

nothing to prevent an Oxford student from getting into debt or being very drunken or idle ; that at Oxford you specialize in one subject too early and are therefore apt to be narrow ; that the modern scientific spirit has met with no response or encouragement at Oxford and that undue importance is attached to classics ; that athletics are overdone ; and so on and so forth. Some of these charges can be fully and others partly answered, while yet others are based on assumptions which are themselves disputed points as for instance, whether it is really wrong to overestimate the value of classics or to overdo athletics. But it is neither within the scope nor the purpose of this paper to enter into controversies. It is sufficient to say in a general way that if a system is to be judged by its results, the Oxford and Cambridge system of training has surely, more than justified its existence. More than nine-tenths of the great men of the nation have belonged to the one or the other University ; statesmen, like Salisbury, Gladstone, Peel (to go no further back than the 19th century) ; great proconsuls like Curzon, Rhodes, Milner ; poets like Shelly, Wordsworth, Tennyson, Coleridge ; men of science like Sir Oliver Lodge, Darwin, Lord Kelvin, Sir Robert Ball and J. J. Thompson ; Divines like Pusey and Keble, and Lawyers like Diecy, Bryce, Maitland and Anson are all sons of Oxford and Cambridge.

But there is one merit about Oxford life, which in my opinion, surpasses all other merits and

makes amends for all defects. It is the sheer *delightfulness* of University life. Even if Oxford offered no educational advantages whatever, it would still be well worth one's while to go there solely for the delight of being an undergraduate — that is to say, if there is such a thing as enjoyment in this world and if enjoyment is anything of a powerful motive with men—which it undoubtedly is.

